[redacted]
Must Remain in
Transcription Room

M 2194

Group II

Barn

Wednesday, January 3, 1973

MR. NYLAND: It's a pleasure, huh, to sit on this new floor. I hope it's not too cold. So, a few remarks.

Tomorrow's supposed to be earthquake in San Francisco, nine o'clock their time, 12 o'clock here. I've suggested to the group in Berkeley which meets on Wednesdays, to go up to the Land. And I hope they'll be there and tomorrow morning they can see what is happening. It's very difficult to know how much stock one should take in such things, because predictions of course have been made before and they didn't work out for some kind of a reason, and at the same time, one is a little apprehensive because maybe they're right. Praying doesn't help very much. Self-containment for oneself is the only way by which an event of that kind can be approached or anticipated. Things can strike all of a sudden without our knowledge because we don't know the law of accident.

How much we can learn by becoming more conscious, it is an open question. Even if we do learn, do we learn in the right direction to detect such things? And are we actually getting on the side of Mother Nature or are we in the beginning opposing it? And maybe after quite some time that then we are entitled to know. And maybe a lifetime is necessary to come to that kind of knowledge. So there are too many difficulties involved in it, and one simply says, "I will try to be present as much as I can and then see what happens". That's the way one should look at--at one's death, in any event. It can strike any time. So we'll watch and see.

I think this year will be important - it's the first meeting we have, today - particularly important in application of Work in our activities, constantly remembering the background on which such activities even should be based and what we should be in trying to remember the reality of oneself if we can and not be too much engulfed in that what we have to do. I think it's necessary that many of us should take an objective viewpoint, as much as they are capable of, regarding all activities we are engaged in and life at the Barn.

Activities are, you might say, to be divided in three groups really. One group has very definitely to do with outside world and this is on a strict commercial basis. Most of our activities are that way. There is however another group which is partly commercial and partly for the benefit of the group as a whole. For instance, I consider the stores in that category or the garage, things that we do for others, outside world, as well as for us. And the third activity is quite definitely for the maintenance of our Work here. The office, this office which has to do with maintenance of contact with our groups somewhere else, mostly correspondence, things of that kind and the CBA office for the benefit of the activities who need information or help, secretarial or otherwise. They are for

the group.

All three activities, as groups, should be considered, I say, as objectively as you can, every once in a while, if you have the time and the desire to give the benefit of your thoughts in the form of suggestions or even complaints, of what you wish this group to be, and that you should write those things up if you want to do that - and only after seasoned thinking, not just a fly-by-night suggestion that you happen to think about. When you once consider a particular suggestion or things that are not quite right from your standpoint, and you have that thought, let's say, of an evening and you have the same thought the next morning, maybe you're right in writing about it or saying something. It would be quite useful because if we want to accomplish enough cooperation among ourselves and if we want to profit by the real energy expended for the good of the group as a whole, then I think each person should receive information or suggestions in that sense - what can he do with it, let's say, as a manager of an activity or certain forms of behavior of the group as a whole. Any kind of suggestion of that kind which could lead to an improvement of our ordinary life, will be welcome.

But always you must remember that what we try to do is an expression, in practice of that what we theoretically try to understand and what we wish to have as a motivating force within one's own life. And that constantly we must be reminded that what we are interested in, is a growing up process primarily for one's inner life; and that we should never forget that that is really the sole reason why we are here and not either to make money or to be here for self-glory or as a little bit of a group where one simply can come in and profit by whatever there is without making a proper payment. And I don't mean financial payment. That of course is understood, that is a matter of course; but I mean to just extract

certain things that are here for your own benefit without wishing to do something about it on your account to help maintain it. I think that question of maintenance has to be understood much and much more. And I hope that in this coming year we can actually solidify that, crystallize it out in certain ways by which it becomes more or less like a habit, something that is a condition sine qua non. It is an understanding that one belongs and that for that reason certain things have to be done; and that it becomes in that sense then almost automatic, logically automatic. It belongs because we have that kind of a principle taking part in our life.

I want to say this because it's the first meeting of this year and we have to learn how--how to live together in cooperation and helping and all the time keeping in mind that if you can do certain things for someone else, you will be the profiter, you will profit most. Giving is an attitude of oneself expressed in a wish, maybe, to give it to someone else, but mostly that you loosen yourself up from that what might even be a possession which is dear to you, that you're willing to give it. That fact of--affects you psychologically. And that kind of looseness of wishing to participate with someone else, wishing to join into the helping to grow of someone, this consideration of affection or love of mankind as we are here, a little particle of mankind of a whole - a group - a group with a definite idea in mind and aims and that we every once in a while come to reason with such an aim - that you must take off time, that you have to sacrifice your time for that purpose because it is an investment of your time which will give profit.

There are other ways of investing one's time. You can invest it in yourself. You can invest it in your brain, without doing anything further; and that kind of an investment does not give you any interest. It's only for yourself and your self-glorification and your self-love. The real way of giving is that what is given

voluntarily for the maintenance of an aim which is not your own, but is shared by everybody. That kind of an investment will have an interest that is then paid to you. As a result of that kind of a profit, the investment can be again and again used all over for the benefit of the group as a whole.

I hope that this year we can learn to understand that way of living. So now if you have questions about what I call the background of Gurdjieff.

Andrew Nevai: Mr. Nyland?

MR. NYLAND: Yah?

Andrew: Last week, at last week's meeting - this is Andrew, Mr. Nyland.

MR. NYLAND: Yes, Andrew, I hear.

Andrew: We discussed the need for a specific direction for myself and you told me to try taking fifteen minutes each day, and walking up and down in a room. I mentioned that, in recent months, since last spring, that I had more energy than previously, that I felt more of a desire to Work on myself. After this week, I'm just wondering how true that statement is or at least that it was true up until now, but--what I'm trying to say is that it wasn't very easy this week to do that particular assignment. It was very interesting and I--I have nothing really spectacular to report, but there were, I would say in doing that task, there were times, quite a few times when I feel that I was more alert to myself and once in a while, I would say, almost aware of myself walking, but that's as far as it went. I tried a lot of different things and after a while I felt that I was trying too much. I tried going fast and slow and I tried moving my arms around.

One thing that was very interesting was if I would walk rapidly for a while and then all of a sudden come to a stop, at that point there would be a moment. But I can't say that there was--that I was really awake or that there was something observing me in the moment.

MR. NYLAND: Andrew--yah. Go ahead.

Andrew: I'm sorry, I think that's all I have to say about that.

MR. NYLAND: When you do a task like that, you know, the purpose is of course that one could be awake or that during that kind of a process of walking up and down, that you also have a wish of something else observing you. It does require that the mind is kept at a fairly low level, just sufficient for the walk so that you don't bump into anything and that you can return at the proper time. But if your mind becomes occupied with a variety of different wishes, that you want to go slow or fast or stand still, energy is used in an unconscious way. (Noise) That happened last time too, didn't it?

Whenever energy is used in an unconscious way, of course it is taken away from that kind of a desire to become conscious. So it is right that you do it, and do it again this coming week, because I think it's first, probably for a long time, the first attempt that you made that was quite honest regarding Work, because you may have had a lot of energy before and be alert, but unless one changes it into an awareness, there's no particular use in doing anything on this Earth, than just maintaining your body. But if the alertness is changed over into that awareness and the introduction of an objective something that then starts to live or function, that's the only way by which one will reach freedom. And if the motivation for oneself is a self-development, it must include means of becoming more and more free from oneself.

I think it's quite right that you have done it. I'm glad you did. But I would have liked to have more result of an increased knowledge of your body walking up and down, without any further desire than just to observe that, just to become aware of that fact and, in that kind of a study, to accumulate knowledge of your body as it behaves, as it is actively engaged in a very simple kind of activity. You will

have thoughts about it but the awareness can continue to give you straight facts about - I would almost say, like your life is walking up and down and only it happens to be in that kind of a form and the form is acceptable to me because I have no desire to describe it.

Try it again, Andrew.

Andrew: Mr. Nyland, you are right in what you say about being distracted but you didn't tell me to drain, but you did say to--not to watch out for distractions.

MR. NYLAND: I didn't say--I didn't say and even now, I don't say to drain.

Andrew: I did it before each time for five or ten minutes. I tried to drain to reduce the activity.

MR. NYLAND: It's right. And whenever you have a draining exercise and you do it not only to drain your mind but the totality of your body, you know when you get down to your chest or so your mind already starts to tense up. You know it's very difficult to drain all the way down to your feet, and not have anything again tense up the rest of the body where you have been. And for really good draining you have to go up back again, start again from the top down until finally all the different distractions in the form of the mind or the vibration rates in the form of feelings or that what is there as tensions in the muscles of the body as a whole, that they have been reduced to a minimum.

Draining sometimes takes a very long time. But I didn't mention it now because I think it's quite all right to simply walk and not to have any particular wish for anything else than just to become aware of yourself as a body walking up and down. All right?

Andrew: I'll try it.

MR. NYLAND: Good. Good, Andrew.

Alice Meltzer: Mr. Nyland?

MR. NYLAND: Yah?

Alice: Alice. I'm having a difficult time lately and what I've--what I've come up with is my absolute emptiness.

MR. NYLAND: When do you observe your emptiness?

Alice: Well, what I...

MR. NYLAND: What is the difficulty?

Alice: The difficulty is that I've seen what I fill it with in general, what I fill my life with. And this time it was different because what I wanted to fill it, was almost a prayer from me. And I'm not sure what the actual question is but--like this is what I've been doing.

MR. NYLAND: Could you consider yourself empty and still keep on observing yourself?

Alice: I could try.

MR. NYLAND: It need not immediately produce a desire to fill it. If one has characteristic of oneself or a certain state in which one is - and it may be that one is empty or you have that feeling, or that one is filled with certain thoughts or that the body is still active - the acceptance of that as an activity of the body itself and the different functions of the body is sufficient to serve as a--an object of observation. And for the time being, I wouldn't do anything about it, because if you want to do something about it and want to fill it, quite definitely you are in an unconscious state thinking about it.

First learn to accept yourself as you are in a variety of different conditions, and not only when you feel empty but also when you are busy in ordinary life in whatever you are doing; statements about yourself that you not only exist, but that you happen to be in a certain state because, you see, even if one says, "I want to have a point of reference to myself and accept myself as I am," and that existence of 'I' lasts

only for a moment, the problem is always how can I connect the different moments together so as to make a more coherent unit that then becomes wisdom for myself, objective wisdom about myself?

So the problem is not so much I make a statement and I know that I have to accept my emptiness and now I want to do something with the emptiness. You can later, but first try to make it more continuous of the existence of yourself as you are, in a variety of different activities or going over from one form of behavior into another, and to try to make that join together so that the moment is extended over a longer period, expressed again in time but nevertheless, in an absolute sense, giving you information of an absolute kind. It's more important that I try to extend it in the sense of time as a moment and that I try to extend it in the sense of intensity at the moment when it does take place. That will give you much more information about yourself. Do you see what I mean?

Alice: Yeah.

MR. NYLAND: Because I go over so soon into wanting to change the condition. And in doing that, I live unconsciously and I forget all about Work; so it as if there is just like a clap of thunder and lightning and then it's again ordinary rain. I want to continue to see if life can be seen in a continuum of observation, that is, if the light that I see as a flash, can continue to be produced, because I cannot rely on the existence of that light, when it happens once, that it will continue since I know that every time I am looking for that kind of conscious light, I have to make an attempt. You understand?

Alice: Yah.

MR. NYLAND: It goes two ways; extending it and intensifying. When that becomes much more of a content of oneself, the value of the different points of reference of myself, objectively seen, have much more value for me. And then it becomes much

more worthwhile to think about it afterwards. I increase, in doing it this way, the validity and the truthfulness of the existence of myself. I don't want to belabor it and explain a little bit more theoretically. But if you really start to think about it, you produce the same kind of a process in an objective sense with which you are used to in an unconscious one. In an unconscious sense, one goes into three dimensions for the realization of certain things existing. In the conscious sense, there are also three dimensions. I've only mentioned two of them. All right?

Alice: Yes.

Lee Trousdale: Mr. Nyland?

MR. NYLAND: Yes.

Lee: It's Lee Trousdale.

MR. NYLAND: Yah, Lee.

Lee: I need some help. I--I'm in the process of trying to accept myself as I am and other people as they are. But there is a group of people that I have--well, when I see them, they throw me really off balance, in a feeling or in an emotional sense, and that's people who are mentally retarded, emotionally disturbed and physically crippled. And I--I can come up with conceptual ways to explain that to myself but I can't feel it.

MR. NYLAND: Why are you interested in such people?

Lee: Well, because it throws me off balance and I'm not interested in that. And I feel I don't know if it merits the term compassionate or not, but it hurts, I feel hurt. I don't know if they're experiencing it or not, but I feel it.

MR. NYLAND: No, I think you have to stick to yourself first, to find out what is the reason of your interest.

Lee: Well, I'm very grateful that I'm not in that condition, that I have all the normal tools at my disposal but it's those people to me, to my perception, don't

have, have a chance of--of going in the kind of direction I go in, should they want to.

MR. NYLAND: The question is: do you want to help them in that direction? Do you want them to become - let's say - like you are?

Lee: Yes, yes and I...

MR. NYLAND: Or would you like to create conditions in which their life can be lived?

Lee: I don't know what to do.

MR. NYLAND: Yah. You are affected by them and you say you want to do something for them. The first thing you have to do is to keep on accepting them. They are a product also of Mother Nature and life in them and it happens to be in a form which is different from yours. Now you can feel compassion about that. At the same time, you don't know why they happen to be born that way or why they have to live their life in that manner.

Lee: That's right. I don't understand it.

MR. NYLAND: No. And all you know is for yourself to see what you can do with that kind of an observation of them and you use it in the way we mean it, with Work on oneself, as an acceptance of that kind of a condition of life existing also on Earth and leaving it alone, whatever purpose may be involved in that, because primarily it would be their particular problem.

But that one feels compassion, of course, it's logical. And if you want to help, it means that you have to know a little bit more about yourself. And you get that by accepting them as they are and then trying to find what you can create for them in their life, provided they even can be open to that or even are willing to listen to it. And you undertake tremendous problems because one cannot give anything unless you have it or unless that what one is, is used as a channel through which certain information can flow. But before one can do that, and one is disturbed

by what the others are and you try to lift them on the ground of Earth of an unconscious state - and that what you then wish to provide for them of course is tinted also by an unconscious way of understanding - I think you run a risk that you might even interfere with a sacred law.

I think one only will know what is really necessary for them by being free from them first and then you can help. And the freedom for yourself means that you first accept them, because the process with other people is exactly the same as the process with oneself. I cannot grow up unless I can accept myself, that I am, and without any wish to change. And then having reached that freedom, I will know what is the best for me.

Lee: I realize that, particularly with respect to the similarity between me and any other person. But that group of people, I'm saying, is--I've been trying to accept them, and after I recover, it does give me energy for Working on myself. It provides me with an emotional openness that I--I usually didn't have as I was walking down the street and chanced to see them and so I turn it positively. But I'm saying that, is there any way other than just continuing to try to accept them?

MR. NYLAND: If you see a person of that kind and you are compassionately interested, instead of going out to them, can you use that energy for yourself?

Lee: I try to.

MR. NYLAND: First. And when that is exhausted, you are entitled to help them.

Lee: First?

MR. NYLAND: First for yourself.

Lee: Very difficult because the reaction...

MR. NYLAND: Of course it's difficult.

Lee: It's very fast.

MR. NYLAND: Not only that, your unconscious state will take over.

Lee: It does.

MR. NYLAND: And you will put it immediately into terminology belonging, as I say, to this Earth. It's quite right because that's the way we have been educated and I think that feeling for someone else and wishing to help of course it becomes a natural thing. But I'm now talking about what is the use of oneself continuing to shed tears with them, and still be asleep? You will not be able to help them unless you have freedom for yourself first, from them. Then you will know how to help.

Lee: I always come back to the conclusion that Work on myself is the only thing that I really can get.

MR. NYLAND: And for the time being you have to leave it to God to take care of such creatures. You can alleviate suffering and you can put them in a good kind of surrounding, make it a little easier for them, but I'm so afraid that one interferes. I do not know why such conditions exist on this Earth, like all forms of suffering or degradation or mental aberrations, but they do exist. Now if we are responsible for that kind of a state, that is, if it is a result of our culture, then I believe we have to change that kind of a culture and eliminate it, or poverty - maybe we can give them an extra ten dollars. But you see, that's superficial and it only postpones their particular suffering and I'm afraid it puts them really more to sleep. It does not mean that at the time when one is affected and a person really needs it, you might say, it's like an emergency, you don't think any further about wanting to help them consciously, you just help them. But when it's a consideration of a group of people and you are free from it and only in thought remember them, and then to see what you should do, that kind of energy must be used for yourself first.

Lee: All right.

MR. NYLAND: You understand?

Lee: Yes, sir. Thank you.

Roberta Bluestein: Mr. Nyland?

MR. NYLAND: Yah.

Roberta: It's Roberta. I've noticed that at the end of a day, very often I still have a residue of a lot of thoughts and feelings and reactions of the day. And even if I try to Work at such a time, even though the conditions are simple outside, I'm still not at all simple inside and it's very difficult. And I notice that, too, if during the day I'm engaged and I leave my activity and perhaps I take a walk, I still carry with me a residue of thoughts, feelings of what I was doing, and I wonder how to simplify.

MR. NYLAND: I wouldn't. I would simply try to speed up the process of getting rid of it. I think a lot of the thoughts hang on because you don't do anything about eliminating them. If, on the other hand, there is a certain interest that can interest you more than the thoughts which are remnant, the thoughts will disappear quite soon. You can try that.

For instance, you have thoughts now; at the end of the day you're a little tired. You get home. There is a book on the table that you have started in the morning and you couldn't finish, and still it is interesting. You see it; immediately your interest is aroused in the book. You sit down and read. During that time, you don't think about that what was a remnant within you. It almost has disappeared. There are ways by which one can speed up this elimination process because, you see, the intake and elimination are both natural phenomena. And a person is of course subject to taking in impressions and certain impressions will stay there a little longer and stick to you. Even after the original impression has gone, your mind is still active in memory and the process of eliminating, that is, not allowing it to stay there any longer than it has to, is like a purging operation, psychologically expressed. And there are different means by which, for instance,

that purging can be speeded up. One is, as I say, to feed it with a different kind of impression in the form of the reading of a book, or a conversation with someone, or taking a walk and taking in impressions from nature, or whatever it is. Pretty soon many of the old stuff simply has disappeared or no attention is paid to it. It will disappear for that reason.

The second way of doing it is again utilization of your body because regardless of the thoughts and the feelings which are, as I say, sticking in to--into your mind and in your solar plexus, you now engage your body in a certain activity - if there's still enough of that kind of a wish and you're not too tired. But even if you leave here and you go home and you drive the car or you walk to the house and you open the door, before you do anything else-your body is constantly in that kind of an activity -try to remember at that time that perhaps you can become aware. As soon as there is an awareness or an attempt that one makes in wishing to be aware, you introduce a positive element. All the different things that are remnant have become negative because their value is over; they're only sticking there. That what is taken in as food has a positive value in the digesting process. That what is not digested and is eliminated, becomes negative. One wants to get rid of it.

And psychologically, it's exactly the same. There are many things as thoughts that start and have a certain value and are of interest, and they keep on hanging around wanting to have attention paid to them. If you pay attention, they'll stay. It's like a guest who can not leave and sits in his chair all the time until you finally say, 'Now, we have to do something.' You know, there are many unwanted guests, sometimes, in your head, so you become busy and say, 'I'm sorry, I have to do some cooking.' You understand what I mean?

Roberta: Yes. I--I do try things like that though, but sometimes the guests just don't want to go.

MR. NYLAND: Yes, that's right. You have to be rough.

Roberta: I guess I have to have enough intensity in me.

MR. NYLAND: No, you have to be rough. You have to tell them, 'I'm sorry, I'm busy.' You can say, 'I've other fish to fry.' That's right. You must not always be overkind to that what I would say has to be eliminated. It's on its way out, so give it another shove. (Laughter)

You must look at yourself as a container into which you put an awful lot of food and you want this body and the psyche to digest it, and you want to be the master of that kind of a process. And you want to allow that what enters, that it is being used; and when it is useless, then of course it should go. Naturally it will go because there're other things that are simply put in again and again, as impressions, so that finally that what is there realizes that no attention is paid to it. It may as well go somewhere else. You are the master of that and you have to be in charge. If you leave it to your body, there is too much glue in the body. All right?

Roberta: Yes.

Suzie Elliott: Mr. Nyland?

MR. NYLAND: Yah.

Suzie: It's Suzie Elliott, Mr. Nyland.

MR. NYLAND: Yes, Suzie.

Suzie: This question was--I've taken a while to--to try to make it clear for myself. It sounds similar to Alice's question but I don't think it is.

MR. NYLAND: The one about emptiness?

Suzie: Yes.

MR. NYLAND: Yes.

Suzie: The word I would use is hollowness.

MR. NYLAND: Say it again.

Suzie: Hollowness. The word I would use ishollowness - almost a physical, as if something is missing where my heart is and...

MR. NYLAND: Oh.

Suzie: I remember a tape where you gave an exercise for deepening the emotions and--and you said they might be easier with negative emotions, but I'm afraid to do that because I feel as if I might poison myself. So what I've sort of done or what I intend to do, is--there are things that I am positive about, life is kind of exciting and I'm interested in things and I can read ALL AND EVERYTHING and I sort of want to work towards some kind of contentment. But I don't want to do that if it's not eventually going to lead back to help me to get back to a wish that--a connection that I've had or I always was able to rely on and I haven't had for a long time. So I just wanted to ask you if I'm just kidding myself or if that might - I don't know how much more I can fight.

MR. NYLAND: I don't think you are kidding yourself. I think it is right that you look for contentment. Have you ever read a little book called Adventures in Contentment?

Suzie: No.

MR. NYLAND: By David Grayson. It's very interesting description of certain vignettes, you might say, certain experiences having to do very much with simple life and admiration of nature, taking a walk, things of that kind. I think it's quite right that one in one's life, wants to have that form of contentment. If it is, you might say, unconscious, you have to be careful that you won't fall asleep.

But if together with this wish for being content or, sometimes we say, to be more in balance or in equilibrium, you realize that there is all the time the chance that you will lose it and that it will require on your part attention to want to continue with the

wish for contentment, that then that will remind you of not wishing to fall asleep. I think it is very good to be reminded, like Anulios, that you should not fall asleep, and if that becomes paramount, after all, you can do then a great deal in an unconscious state which, when it is in contact with that underlying thought or the background that really belongs like a perspective to a person, you will be reminded often enough of wanting to make an attempt to wake up.

I don't think you are fooling yourself in that. I think it is quite necessary to understand that it is for this particular reason easier not to have too many negativities. But if there is a positivity and it is too much, also then you run the risk that too much of that kind of an unconscious positivity also will fall--make you fall asleep. Maybe that doesn't answer your question direct, but I think it is worthwhile to consider it because there is within a person enough material that, at a certain time, can be used, I would say, for almost any kind of a purpose.

Is that it, Bill? (Bill: Yes.) (TURN CASSETTE)

It many times is a question of cleverness and common sense to utilize whatever there is that is given as ordinary life and the experiences one has, to look them all in the face, in its face--in their face and to see what is the value to you at that time that you can extract from it - not to go away from it or not to have it that you become a slave to them but that you are in charge of that what is affecting you, and whatever impressions come in, that you have a chance to allow them to be there or not to be there, not to let them come in, even.

That kind of a realization for oneself that you are in charge of yourself, that you are the person who decides what is right and what is wrong for you, it will lead almost immediately to a sifting out of a variety of different ways by which you spend your energy for a good or for a bad purpose, or for that what is essential,

let's say, to explain it unconsciously, and that what is superficial. And at certain times superficiality can be allowed, but it has to be compensated for by certain times when intensity or essentiality is allowed or, as it were, even ordered to make it balanced. And in that way, one can take the different things that one has to go through as experiences in a very much different light. You select, again and again, what is there in this and this experience of mine of use to me. And then hold on to that and let the rest go.

Suzie: Yes, sir.

MR. NYLAND: Can you use that?

Suzie: Yes, sir.

MR. NYLAND: All right.

Suzie: Thank you.

MR. NYLAND: Yah.

June Provasoli: Mr. Nyland?

MR. NYLAND: Yah.

June: It's June Provasoli.

MR. NYLAND: Yah.

June: Most of my time during the day is spent with children, including my own young son, and when I do have some time to myself, which I try to Work on myself, but during those times when I'm with the children and I reflect on it at the end of the day, I find that I haven't even the thought of Working on myself.

MR. NYLAND: You did not?

June: I did not.

MR. NYLAND: Yah.

June: And I wonder about that.

MR. NYLAND: Oh, don't wonder. Simply you haven't got it at that time.

What are you wondering about, that you should have it?

June: No. I was wondering if there was, if there was some kind of a task or experiment...

MR. NYLAND: No, I doubt it very much. I think you are engaged with the children and that is your task. It's an unconscious one and you're very lucky if at certain moments you might have a flash of seeing yourself doing what you are doing. But it's not the proper time to start with Work. Work is a very simple thing that has to be started in conditions where you have a chance of building up something that is at the present time just about the size of one cell. And'I' doesn't start to exist simply because you wish it and surely it is not full-grown. It's a very small kind of a thing and it needs attention that you specially want to give it at that time, at the expense, you might say, of any kind of an unconscious use of energy. So don't do it with the children. You will have a chance to see yourself in a flash of a moment, but a moment doesn't count very much.

June: Well, I find there's--there's times when I do have to myself...

MR. NYLAND: Well, then you are not with the children.

June: That were not with the children, doing just my own house chores and things. I find that I have this time to myself and I don't--I don't think I use it wisely because I--I feel--

MR. NYLAND: Darling, start early in the morning. You have all the time in the world to yourself before you meet any child.

June: In the morning?

MR. NYLAND: Sure, in the morning.

June: I think at night is probably the time.

MR. NYLAND: Huh?

June: Night is the time.

MR. NYLAND: Well, I use the morning, because I think you are fresher to meet conditions and I definitely would make the time. What prevents you?

June: Well, my baby gets up, you know, around six or seven o'clock in the morning.

MR. NYLAND: Could you try for one week to wake up at five, without waking up the baby?

June: I could do that.

MR. NYLAND: Do it for the sake of some kind of an experiment, that you want to see what you actually want to sacrifice for what you wish to do. If there is a desire on the part of oneself that you want to make an 'I' and you really are convinced that it is necessary, you will do almost any kind of a thing in order to make that possible. It is not a question of superficially thinking a little bit about Work. I've talked many times about a super-effort that one must make. The little effort that one makes every once in a while that just happens to think about it and perhaps he has then a kind of an experience which you can call a little objective, it amounts to so, so little. But I want to do something. I have it in mind. I make that idea my God. Then I do something because it is worthwhile. And simply happening to think about because you have children, and you have to attend to them and so forth; who is going to tell you, even? You yourself won't, even, won't tell you that you ought to Work. Just accidental.

I set out with something that I want to build and I have to make plans for it. I have to understand a little bit of what I want to be engaged in when I talk about a conscious effort. When I want to build something for the Kesdjanian body and I say, yes, there is a little foundation already there, but now I want something that becomes beautiful as a house, I have to pay attention to that and I sit and think and feel and I make

attempts of that kind first before I even try to say I hire my 'I' as an architect.

It sounds a little too superficial for me, you see. And don't do it. It's of no use. Work on oneself is a very serious affair when you put it in the perspective of what your aim is. And the aim definitely is not just wishy-washy. The aim is a realization of how bound one is, in all kind of unconscious states. And if I honestly believe that it is--that I have to have an aim to free myself from that, I have to become very serious about such an attempt. And then get up a little earlier or whenever it is that you take or--how old is the baby?

June: One and a half.

MR. NYLAND: Huh?

June: One and a half.

MR. NYLAND: Yah. Well, it needs attention. Does it cry much?

June: No.

MR. NYLAND: And it sleeps also, I hope.

June: Yes.

MR. NYLAND: So that is the time. When the baby sleeps, you don't. You can even say 'thank you' to the baby. 'You go to sleep so that I can wake up.' All right?

June: Thank you. Thank you, very much.

MR. NYLAND: If it doesn't work in the morning, do it in the evening but do it at times that you feel you can do it and that you really can give attention to that kind of a wish for Objectivity. Objectivity is not reached so easily. It is a fight and a constancy of having a desire for it.

Francisco Staffanell: Mr. Nyland?

MR. NYLAND: Yah.

Francisco: It's Francisco. I was able, Mr. Nyland, to extract something beneficial

for myself from your advice that you gave me in your last meeting and I went on a holiday and I was able to put into practice what you told me. And I felt that--

MR. NYLAND: I'll give you a task now, Francisco. I'll give you a task now. As you speak and as you now stand or sit or whatever, see if during this little period of speaking, something within you could be aware. It is not as difficult as you think and it will prevent you a little bit from using words and forming sentences, but the effort is going to be very good if you make that effort. So now go ahead and talk.

Francisco: I wanted to say, essentially, that I was able to use what I have found of 'I', to help me in my daily- daily life, that I was able to, when 'I' wasn't--'I' was not present to me, that I was able to tell--say to myself that that which I was trying to create could exist and could be there even though I was unconscious.

MR. NYLAND: Aren't you a little bit skirmishing with words now?

Francisco: Yes, I am. I want to express something that I feel that I have found but I just don't know how.

MR. NYLAND: It's all right. The fact is, when you have found it, don't inquire how it came. You know, you find yourself with life, at a certain age one becomes quite aware of the existence of oneself. You become interested in your body. You become interested in the fact that you are breathing. At that age, you don't inquire why. You say it is really happy that I am alive. And you don't want to define it. Don't let your mind come in too soon. When it does that, it spoils the feeling. Keep on accepting that what are facts for you of this kind of a nature, even if they are not entirely, in our sense of the word, objective. At least they go in that direction of gradually becoming free from any kind of a subjective interpretation. And don't say, perhaps unless I know where it comes from, I cannot accept it. In the first place, you have already experienced it so you cannot undo it. In the second place, that

what is the experience need not introduce itself first by a name before you can have it. You have it already and all you can do is to be grateful that you had it. You see what I mean, Francisco?

Francisco: Yes, I do.

MR. NYLAND: You must not think too much. You must just live and take in what you can. And you can say, all the time being surprised that you're still alive.

Francisco: Thank you sir, that makes sense for me.

MR. NYLAND: Okay.

Richard Cohen: Mr. Nyland?

MR. NYLAND: Yah.

Richard: What you said in the beginning of the meeting about activities and not forgetting the original aim behind them reminded me of--of something I've been having trouble reconciling. It's sometimes that--very difficult for me to-- it's like a lot of times I'm faced with a choice of carrying out my responsibilities for my activities efficiently and responsibly or of trying to Work. And I would like to try--

MR. NYLAND: Either one or the other?

Richard: Sometimes.

MR. NYLAND: You cannot do it together?

Richard: Sometimes I can but there are many times when I can't that I wish I could.

MR. NYLAND: Yes, that's right. I think it happens all the time. It is very difficult to serve two masters. It's either God or it is mammon. That's the way we are constituted. We cannot as yet combine it. We are all the time in that state, even one's own body is that way. There are two masters, one is in your mind and the other is in your feelings. And before there is a reconciliation between the two, it will take a long time. Unconsciously they will never become friends; consciously

they can, because a conscience can recognize a conscience--consciousness can recognize conscience. In ordinary life, one cannot. When I am busily engaged unconsciously in doing what I have to do, I cannot always remember Work, and if I do, I stop it. I stop my ordinary life, as it were, in order to pay attention to that what is my enemy. And many times I do it by attending to one, thinking then that I should attend to the other, then for a little while I'll attend to that and then I become a little bit afraid that I should pay more attention to the other one again and I go back and forth.

How to reconcile it in the first place, when I'm in very simple activity, I can learn to do it. When I walk and there is nothing else important, just walking and no particular responsibility in that walking, I can become aware, or there is something then that can continue to exist while I am walking. But as soon as I become engaged with my mind or the feeling in any kind of an activity that requires responsibility, there is very little left that can go in the direction of consciousness or an attempt or an effort. That what can be approached in that time when I'm unconscious and I have the thought about Work, and I cannot Work, I can make an attempt of doing that what I'm doing as well as I can, engaging all of me which is unconscious in an attempt to become one regarding that responsibility in fulfilling what I should do. That gives a certain state for myself which can be recognized ultimately as tri-unity. It isn't, of course, because that what I work with as three centers are completely un-complete. And for that reason, there is no possibility even of fusion. But I can take on an attitude and a posture or being busy with my hand, my head and my feet, and then discharge the responsibility, and that when I can see it at certain times, which I can because I make that kind of an effort, and then at times I will recognize that something in me has made that effort. I then approach the possibility of tri-unity.

And that is in the direction of Work, and that's the only thing I can do then in my unconscious state.

I have to continue with my unconscious state the way it is and try not to have this wish and the thought of Work interfere with it. But as soon as I want to pay attention to that, it starts to interfere with what I'm supposed to do. Then my ordinary conscience will tell me I shouldn't do it, and usually that will win because it's necessary that since I am working, perhaps with other people, or certain things have to be done on time, then of course I must attend to it. It is not such a good time, I say, the only way by which I can remember a little bit more my own Work, is to do it as well as I can and to become unified. But then when I, at the end of the day or at the beginning of the day, have more chance that I don't have to discharge my responsibilities, then I can do something else. And take, for the time being, or as long as you can even, those particular moments in which there is no direct responsibility expressed in an unconscious world. If the fact of myself existing as I am and that is accepted also by others who don't put any restrictions on it or have no demands on me, I can be in that sense free. And the freedom from conditions will enable me then to continue with another responsibility which I have towards myself and my inner development. As soon as a new responsibility of an unconscious kind comes in, I'm automatic about that responsibility and I lose track of my real responsibility for my Soul. You understand what I mean?

Richard: Yes.

MR. NYLAND: It is very good. Use the times that you can use, and hope for the times that you can use--the times you cannot use now. Gradually 'I' becomes part of one and then there is the possibility that I never will forget it. All right?

Richard: Thank you.

Art Dann: Mr. Nyland.

MR. NYLAND: Yah.

Art: It's Art.

MR. NYLAND: Yah.

Art: I'd like to know if there is something you could suggest of a practical nature that would help me to introduce Work in a more complete way into my daily life. For some time, I think, my Work has been very limited in the sense that I've not been able to find the wish to introduce my Work into my daily life. It seems as if it's been very restricted to quiet, contemplative times, times when I've been inspired. And for some reason, I just have not been able to carry that into my daily life more -

MR. NYLAND: Are you sure, Art, that you haven't used the opportunities that were given, at a certain time you could have Worked? Have you used them for Work?

Art: No, I haven't. That's what--

MR. NYLAND: Because, you see--

Art: That's why I'm disturbed.

MR. NYLAND: Yah, there are many opportunities during the day when it can happen. And you even, in the midst of a responsibility, you can stop sometimes and then come to yourself or go away for a little while or take a little walk or go to the bathroom, whatever it may be. Certain things have--certainly it is not continuous that I have to discharge that what is required by others or by ordinary life for me to do. But when I want to introduce that, of course I stop the other, and that is not right because I have the responsibility for the continuation of what I have undertaken as a responsibility. But at the same time, in an ordinary day, there are many moments and long periods, sometimes, when I really don't do anything else but just existing. And I have no particular thoughts unless I have worries or I'm

engaged in a scientific experiment that keeps up all my time and uses up all my energy. And I think when I discover that I really don't use such opportunities, the first thing is to make up my mind, to say, but here the whole day as gone by, this is what I feel, at the end of the day when - particularly I mentioned that last week, I think - unrolling a film and then becoming critical about myself, that I have gone through certain things and not used any opportunity or very few, that that must change and I have to make up my mind that it has to change. I have to say to myself that tomorrow morning I want to get up at a certain time. Now if I don't live with that idea well enough the evening before, I don't get up. I follow my habits and I stay in bed. But if I once and for all say, "By God! Now I will get up!" nothing would prevent me. It may even mean that I won't sleep at all in order to be able to get up at six o'clock; but if I do it, I have for myself a responsibility then and that is discharged, then I'm very glad that at least I'm capable of doing that.

Start with small things that you set up as something that you feel you can do. And do it! Do them, those small things. If you cannot do them, get things still smaller until you finally know what you can do, what is within your framework, what is in the limitations of your talents, whatever there is that you say, "that I can match with my own desire." That will give you a certain amount of self-reliance. It may be very small but at least it becomes positive. And from there on you keep on adding and adding a little bit more to it, until you say, "Now at least I have accomplished something, and I've worked against the grain."

How do we build up a movement a la Gurdjieff? Starting out with a very simple kind of a movement of an arm, and music very simple, striking a couple of notes, and we start maybe with a rhythm, or a walking up and down with the feet, and whatever it is that we do. And there is a command that you now have to use an arm

and then the other arm; and now you add to it your head; now you put your arm in a different way, and you do your other arm in a different way, and your legs, and whatever. And gradually you build up with the aid of music, with the aid of someone who tells you what to do, you accomplish certainthings that, in the end, were almost impossible even to--to imagine, that you could do it. That's the way things are being taught and this is with the aid, you might say, of a teacher who tells you.

With Work, it is your 'I' that will tell you what is necessary to be done. But you first have to make sure that that 'I' is sufficiently strong even to have a voice. And for that, you have to throw out a hell of a lot of your ordinary existence, of your unconscious being, and whatever your particular ways are in which you have spent your energy. And in order to make that easier, you say, "I do it at a time when I'm not as much engaged, or when I don't have as many impressions as yet, or when I'm--my three centers are not as much connected witheach other and there is a certain amount of freedom in my personality." And then I must Work because if I don't catch that opportunity, of course I'm completely licked as far as the rest of the day is concerned.

Start with small things, Art. There's no objection to it. You won't lose anything; you might gain a great deal. But there has to be that kind of a wish. If the wish is not strong enough, there's something much more wrong and much more fundamental.

Art: That's how I feel. I really feel that at times that my wish is very strong, in the sense of development. The main difficulty is that I don't connect with--I've not been able to connect with small things like you're talking about.

MR. NYLAND: You will make the small things. When you say, "My wish is strong,"

you have to put that to the test. When you say to yourself, "I have a strong wish that I want to Work," I wish there would be something else in your mind to say, "I question that statement." There has to be a little bit of a conversation in the brain with the different thoughts appearing. And the relative value of such a thought has to be questioned by another thought. If you argue with someone, you make a statement, and he makes a statement, and you say, "Oh, I don't believe you!" or "You have to prove that to me!" This one does with oneself. I say to myself, "I have a strong wish to Work." Then something else says, "Okay, prove it!" Then I'm up against it, because if I don't prove it and I don't make any attempt to Work, I have no right to say even that I have a strong wish. And if I continue to say that, that I have a strong wish and I haven't, I'm a fool. And in the deep sense of the word, I'm a God-damned fool, because I keep on talking as if I have something, and I haven't got it! And why the hell should I actually say it, when I know damned well I haven't got it.

It's a question of simply selecting the times which are, we call it, conducive, which are available. And at that time, I test myself out, how strong am I actually, that I say I want to build a Soul, I want to build a Kesdjanian body, I want to wake up, I want to become a part and a partner of God. All such statements, of course, are complete nonsensical if I don't live up to the small little item that I can put in my way and say, "I'll get up at six o'clock in the morning." And then I will spend time. You see, Art?

Art: Yes, I do.

MR. NYLAND: It has to get out of the state what I call wishy-washyness.

Art: Could you suggest a task for me?

MR. NYLAND: The task is to take out of your daily life, as you now live it, certain

times for one day, writing up, this is a good time, and this is a good time, without doing anything. But since much of the expenditure of one's time and energy is very much, almost I would say monotonous, it comes back, it's almost routine. You make up your mind at the end of such a day, after you have collected the possibilities when you might Work, that the next day, you're going to Work at such times. You understand?

Art: Yes, sir, I do.

MR. NYLAND: It's a simple task, but one tests oneself out. When you claim you're strong - okay, go ahead and show it. If I say I can lift two hundred or three hundred pounds and there is an audience and I become proud of it and I'm this and that and so forth, of course the audience will say, "Go ahead and lift it." Then when I do it, they--of course they will applaud me. But if I don't do it, where do I go? All right, Art?

Roslyn Fasset: Mr. Nyland.

MR. NYLAND: Yah.

Roslyn: It's Roslyn.

MR. NYLAND: Yes.

Roslyn: I--I think that I have a very close relationship with nature.

MR. NYLAND: Who, nature?

Roslyn: Nature. I mean, like the growing things, plants.

MR. NYLAND: You think you are unique?

Roslyn: Yah, I do.

MR. NYLAND? Really? But I claim...

Roslyn: It sounds awful, but I do.

MR. NYLAND: Ahh. Maybe you have to define it a little bit because I claim the same thing. (Laughter) Maybe a certain part of nature. What kind of--

Roslyn: What I know about it.

MR. NYLAND: Huh? What?

Roslyn: I just know that I--I mean, I feel it's unique.

MR. NYLAND: Well, it may be appearing as something unique for you. It may not be unique in general. But if you say what it is that you feel natural about, I would almost say you can have it.

Roslyn: I didn't hear you.

MR. NYLAND: If you can define what is this relationship with nature, then we have something definite to talk about.

Roslyn: Well, sometimes, when I'm--when I'm alone in nature, I feel I can--I can sense the life of everything around me, like birds, or plants--

MR. NYLAND: Yah, I can agree with that.

Roslyn: And in the past when I spent most of my time as an artist, I had a connection between this responsiveness that I feel and the work that I did. And now I don't do that kind of work and I don't know--

MR. NYLAND: Are you sorry? Are you sorry you don't do it?

Roslyn: No, because I know I will do it again when--when the time is right. But--but I have a strong feeling I want to use what I have and I don't know how to use that. I still feel that way but I don't know how to use it.

MR. NYLAND: Well, how did you use it before? By making drawings?

Roslyn: Yes, mostly from drawings or (walking).

MR. NYLAND: Can't you do that now?

Roslyn: Well, I'm afraid to do it now.

MR. NYLAND: Why? If the feeling in relationship towards nature is strong enough why should--why shouldn't you be able to use that now and do the same thing as what you used to do?

Roslyn: Because, I feel that you put a real damper on being an artist.

MR. NYLAND: Who? I do?

Roslyn: Yes.

MR. NYLAND: Yah, sure I do. (Laughter) But I think art is many times just a little bit of self-expression.

Roslyn: Well, that's exactly what it is.

MR. NYLAND: Which is yeas, which is all right for that kind of art.

Roslyn: Well, I'd rather wait and see if it can be different.

MR. NYLAND: Yah, that is true. But for that you have to have something that is alive in you, not as a response to nature. It's quite a different thing. If it is your own life that has to come out, it's different from being affected by nature and then something starts in you and it forms a drawing. It's not that I - I would say - I'm not sneezing at it but I put it on a certain level and particularly when there is a possibility of understanding nature and then aliveness in myself and then the expression of that form of life in art as a totality of all life, of which I am part, so that that what I then produce as art becomes also part of the totality of all art existing, and I lose all forms of self-expression.

Roslyn: I do--I do understand what--what you're talking about and that's why though I miss what I did do because I love to do it, but I'm managing without it. But I still feel like that energy, that responsiveness, that energy should be able to be connected with Work. And I've asked this question before, and I was told by someone in the nucleus that I should study my own nature and not care so much about the other nature. But that doesn't make sense because I do care and I do have energy from it, so why can't I use it somehow?

MR. NYLAND: Oh yes, I think you--you should be affected by nature, and it's quite all right. It is no--there's no objections to be even a transforming machine. But

when there is energy of that kind which is then in you, you can use it for yourself. If it is in the direction of Work, why don't you use it then in the application of your daily life? It is possible of course that one is affected and have a contact with nature as it is and then you are in a certain state as a result of being affected, but then it is up to you to see how to use that energy. Instead of letting it go into some kind of an art form, let it go into a formation of art for yourself, that is, the building of something that belongs to you. That would become an artistic project--product. Why not use it during this time in that sense as an opportunity, grateful for that what nature has given you, and then for you to use it for your own, callit, benefit.

I would say this, if you're again affected by nature, like before, that then you happen to think about Work and then Work. Try to become very honest about the usage of that energy for that purpose of awareness. That would be the best way of utilizing that form of energy anyhow.

Roslyn: I think I find that part difficult. It's like I--I have a big feeling. I don't know how.

MR. NYLAND: Yah. It is difficult because you're not used to it, that's right. And naturally it would flow in a different direction. In this way, you have to go against nature as an expression and a formation of that what you create and then use the energy by filling that what you have created. It's a different form of art but much more beneficial for you.

Roslyn: Well, I'll try.

MR. NYLAND: Does it answer it now?

Roslyn: Well, it--it--I like what you say because I feel like I've always been told no, that that connection isn't there and I know it has to be there.

MR. NYLAND: Yah, it's right so I'm glad I said, yes. All right Roslyn?

Roslyn: Uh um.

MR. NYLAND: It is usually a question of saying "yes" to one's life, a realization of one's life existing within one and not knowing exactly how to use it and what to do with it. You first have to acknowledge that it is there. That is your aliveness that is yours because it is given to you. And one becomes then alert to the existence of oneself. And it is a very happy state sometimes, sometimes not wishing to define it but finding it within oneself and living in accordance with it, almost in happiness, without having to think about it or to question it or to justify it.

And then a task is really: how can I now use it for a different kind of purpose? Because if it's only a self-expression, it doesn't go very far. At most it would give me a dexterity of living, but that is not enough because that dexterity of course of my life and being able and capable also will die when I die. And what is left? A couple of - what? Maybe drawings or a painting in a museum, or some sculpture or some music, in itself not very much and not much value and surely not for others who don't know me and don't pay attention to it. And if it is inherent as a real objective art, in that sense, because it becomes the form of life expressed maybe a little differently and unusual, it may attract attention of a certain kind. But the value - what is actually in it that I have put into it, that is still alive? That's the real criterion, because one produces sometimes, by means of 'I', certain things that have a very definite permanent value and it is not given to other people in an unconscious state to recognize one's 'I'.

An 'I' belongs to a different level and it can only be recognized when you are on that level and you can only expect that when you want to become conscious and you have certain expressions which you consider on that level of consciousness and particularly on the level of conscience, that then you would like other people to acknowledge that and you're foolish because they cannot see it. They are blind. If you have one eye - all right, you are king, but you cannot expect them to be

respectful to you because they don't even know that you exist. An 'I' can only be recognized by an 'I', another one. And it cannot be recognized by 'it' than only by your own 'it'. That's as far as it can go. A person with his own 'I' can be recognized by his own 'it.' And the realization of that within oneself makes the difference between having a wish for continued consciousness and being asleep.

So you might say this, that if you Work and something in you is not aware even, and I use that word quite advisedly, aware of the existence of 'I', then there is no result. It is reciprocal. 'I' becomes aware of 'it' but because of the presence of 'I' to 'it', 'it' becomes aware of the existence of something that is functioning as 'I'. And that is a relationship that should continue to exist when I keep on Working so that then, in that relationship, there's a possibility of an exchange between 'it' and 'I'. 'I' gives me the ideas about myself and what I am and what there is and what may not be useful. And if I have now to make a choice of that what I believe could be useful for 'I', and it takes on the form first of a wish for a Kesdjanian body, it is a question of what is there in me at the present time that I could take with me when I die. Of course I can use it at the present time when that what is still in existence as perhaps the beginning of Kesdjan, I still have a chance to have it and now to give it to my inner life. And the longer I live now on this Earth, the more chance there is for this inner life to start to grow. And of course I hope that I will live long enough that I can build, not only this second part of the Kesdjan but also the beginnings of a Soul.

And that would be an aim simply because in that sense, if I can use the energy for that purpose, I have a chance that it is more permanent for me in existence, instead of being bound up with my body which of course will disappear. And the real creation is really that. It is exactly the same unconsciously as procreation in the form of children, because in that one hopes that one's life and sometimes one's name

is continued by the offspring. But then it becomes their affair, it's not mine anymore. But when I create something that is for my own as it were benefit, in a permanent sense, then that creation belongs to me and it will become the owner of my life which, at the time when I die, I give over to my Kesdjanian body.

We will talk more about such things in perspective. Perspectives and theories also belong to this but in small dosss, just small amounts of salt to make that what we are eating more palatable.

So I see you, I hope, next week. Have a good week.

Good night.

END.

Transcribe: Roslyn Fasset
Rough type: Jessica/Joyce
Proof: Mollie Wolfe
Proof: Penny Jennings
Proof: Lenore Beach
Final Type: Catherine Baird